Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVII. CHICAGO, JULY 25, 1901. NUMBER 21

Class Readings In The Bible

From the Standpoint of the Higher Criticism

By

Walter L. Sheldon.

Reprinted from UNITY in Pamphlet Form. 236 Pages.
50 Cents. Sent on Receipt of Price by :: :: :: ::

Unity Publishing Company
3939 Langley Avenue :: :: :: :: Chicago

CONTENTS.

PAGE.
NOTES 323
The College Student 325
The People's Church Work in Chicago 325
The Living Dead.—*Edith Bigelow*.. 325
GOOD POETRY.
Arthur Hugh Clough.
Roused by Importunate Knocks. 326
Say Not the Struggle Nought Availeth 326
Our Rights 326
The Seventh General Meeting of the Congress of Religion.
The Tendencies Toward Agreement of the New Testament Scholars.—ORELLO CONE 326
Higher Living. XIV.—SMITH BAKER 330
THE STUDY TABLE.
How We Came to Be a Republic. —A. B. CURTIS 331
How They Met 332
THE HOME.
Helps to High Living 333
A Hard Disease 333
Fair Exchange, Yet a Robbery... 333
THE FIELD.
Tower Hill Notes.—A. M. L..... 333
Notes From the Pan-American.—S. H. MORSE 333
Foreign Notes.—M. E. H..... 334
Books Received 335

Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL SUMMER SCHOOL

...FOR 1901...

JULY 14—AUGUST 18.

TWELFTH SEASON.

OUR AIM.—A school of rest. Recreation is not indolence, mental vacuity is not conducive to physical reconstruction. "Rest is not quitting the busy career,
Rest is the fitting of self to its sphere."

OUR METHODS.—No dress parade, no "social functions," as little haste and excitement as possible, early retirement, long sleeps, quiet reading of high books, intimacy with nature studied at short range, frank companionship in the realm of mind, temple uses of God's great cathedral, the holy out-of-doors.

OUR PROGRAM.—1. *Forenoons*, 10 a. m. *First Week.* Mr. Jones, Leader. A Search for the Classics in American Poetry, with side studies of recent anthologies, viz.: 1. Dialect. 2. Patriotic. 3. War. 4. Lincoln in Poetry. 5. Ballads and Lyrics. *Second Week.* Mr. Jones, Leader. Normal Class Work for Sunday School Teachers and Parents, an introduction to the New Testament, a map and blackboard study of the literary units arranged in their probable chronological order. *Third Week.* Miss Anne B. Mitchell, Leader. "A Study of the Nibelungen Lied in connection with a Musical and Literary Study of Wagner's Nibelungen Ring, illustrated with lantern and musical interpretations." *Fourth Week*, Mr. Jones, Leader. John Ruskin as a Sociological Prophet. *Fifth Week.* Mr. Jones, Leader. The Master Bards: Browning's "Paracelsus," with side studies in Emerson and Whitman.

II. *Afternoons.* Free and easy work in science, keeping as close as possible to local zoology, botany and geology. Professor L. S. Cheney, of the University of Wisconsin, "Trees and Flowers," Aug. 11-18; Professor W. S. Marshall, of the U. of W., "Insect Life;" Professor O. G. Libby and Chester Jones, "Birds;" Professor E. C. Perisho, "Local Geology;" Hon. R. L. Joiner, Forest Stories.

III. *Evenings*, three nights in the week, lectures, generally with stereopticon illustrations. The following already arranged for: C. N. Brown, Esq., of Madison, "The Boers;" Miss Hunt, of the U. of W., "Life in South Africa;" Dr. Libby has four dozen new bird slides; Mrs. George H. Kemp, Dodgeville, Wis., "The Ragged Schools of London, From Personal Observation." Mr. Jones will lecture on Lincoln and Tolstoy (illustrated).

IV. *Sundays.* Three double meetings, forenoon and afternoon. Basket dinners on alternate Sundays. July 14, Inauguration Day of the Summer School, educational and collegiate. July 28, Teachers' Day: "The Intellectual Inspirations of the Teacher," Miss Ellen C. Lloyd Jones, Hillside Home School; "The Moral Inspirations of the Teacher," Miss Cordelia Kirkland, of Chicago; Mrs. S. E. J. Sawyer, of Creston, Iowa, and others. August 11, The Annual Helena Valley Grove Meeting. A Congress of religion. Dr. E. G. Hirsch, of Chicago, is expected to give the afternoon sermon. Aug. 18, closing exercises of the Summer School. Afternoon sermon by Mr. Jones. On alternating Sundays Mr. Jones will give as Vesper Readings, Browning's "Saul," July 21, and Kipling's "McAndrew's Hymn," Aug. 4.

BUSINESS.—Registration: Fee, admitting the holder to all the classes and lectures during the five weeks, $5; family registration ticket, admitting all members of one family to the same, $7; evening lecture tickets to those not holding registration tickets, $1 for the season. As this is essentially a SCHOOL and not a SUMMER ENCAMPMENT its constituency is necessarily limited. Its value largely depends on continuous attendance and sustained interest. It is hoped that all who intend to profit by these studies will come prepared to stay through to avoid the fever and hurry that too often accompany the vacation guest. No reductions on above rates are arranged for, though reasonable adjustments are always possible. For prices for board, cottage rents, etc., see below.

OFFICERS.—President, Prof. O. G. Libby, Madison, Wis.; vice president, Thomas R. Lloyd Jones, Hartford, Wis.; secretary and treasurer, Mrs. Annie L. Kelly, 815 Chamber of Commerce, Chicago.

ADDITIONAL DIRECTORS.—Prof. E. C. Perisho, Plattville, Wis.; Prof. William S. Marshall, Madison, Wis.; Rev. L. J. Duncan, Milwaukee, Wis.; Miss Ellen C. Lloyd Jones, Hillside, Wis.; Prof. N. C. Ricker, Urbana, Ill.; Rev. Fred V. Hawley, Louisville, Ky.; Miss Cordelia Kirkland, Chicago; Miss Amalie Hofer, Chicago; Miss Rosalie Winkler, Milwaukee, Wis.; Mrs. Mary H. Gooding, Chicago; Rev. Joseph Leiser, Sioux City, Iowa; Mr. W. B. Ingwersen, Chicago; Miss Emma Grant Saulsbury, Ridgely, Md.; Mr. Albert McArthur, Chicago.

CONDUCTOR.—Jenkin Lloyd Jones.

THE TOWER HILL SUMMER ENCAMPMENT.

This is open from July 1 to Sept. 18. It is beautifully located in the bluff regions of Wisconsin, the Berkshire Hills of the Mississippi Valley, overlooking the Wisconsin River, thirty-five miles from Madison, and three miles from Spring Green, a station on the Prairie du Chien Division of the Chicago, Milwaukee and St. Paul Railway. Special summer rates, round trip from Chicago, $8.02.

Its equipment consists of a common dining hall, eight private cottages, two long-houses, with rooms to accommodate one or two, simply furnished; tents with board floors and furnishings; waterworks, pavilion, ice house, stables and garden. The cottages and long-house accommodations are limited. Applications should be made early. Tents can always be furnished on a few days' notice to accommodate visitors. Aside from the exercises of the Summer School noticed above there will be sunset vesper readings every Sunday evening throughout the summer not otherwise provided for; morning readings by Mr. Jones at Westhope Cottage from 11 to 12. A part of the time at these readings outside of the Summer School this year will be given to a search for the new poets—readings from Stephen Phillips, Moira O'Neill, Yeats, Ernest Rhys, Richard Hovey, Paul Lawrence Dunbar, William Vaughn Moody, etc., etc. Ruskin and Tolstoy will probably be the authors most often in hand this season.

The spirit indicated by the summer school program given above is interpretative of the season. Only those who like a quiet summer, who seek an escape from Society and its artificial demands, who know how to entertain themselves, who believe enough in plain living and high thinking to practically enjoy the regime, implied, had better come to Tower Hill. There are no "attractions" other than plenty of quiet and always beautiful out-of-doors, no attempts to entertain, no styles in dress, but much of the fellowship that is conducive to rest. Saturdays will be preserved sacredly to quiet, rest, bird walks, afternoon drives and sunset suppers under the tree. Informal dancing will always be in order, but there will be no "Dances" or "Social Functions." If possible, lights will be out and all in bed no later than 10 p. m.

PRICES.—Room in long-houses per week, $3, for the season of ten weeks, $20; tents, according to size, $—; board at the dining hall, $4 per week; buckboard fare between Spring Green and the encampment, 25 cents; trunks, 25 cents; board and care of horse and carriage, $10 per month. The Tower Hill buckboard is available to guests when not otherwise engaged for rides at the rate of 15 cents an hour for parties of five or more.

CHILDREN.—Miss Wynne Lackersteen, a graduate of the University of Chicago, and for several years an assistant in the University Elementary School, John Dewey, Principal, is prepared to take charge of a limited number of unattended children.

CLASSES in drawing and instruction in music can be arranged for if desired.

For further particulars address Mrs. Edith Lackersteen, 3939 Langley avenue, Chicago, up to June 30; after that, as below.

All mail, express and telegraph matter should be addressed to Spring Green, Wis., care of Tower Hill.

DIRECTORS.—*For Term Ending* 1901: Enos L. Jones, Mrs. Annie L. Kelly; secretary and treasurer, Mrs. Edith Lackersteen. *For Term Ending* 1902: John L. Jones, Jenkin Lloyd Jones; president, Miss Cordelia Kirkland. *For Term Ending* 1903: R. L. Joiner, James L. Jones, James Phillip.

UNITY

VOLUME XLVII. THURSDAY, JULY 25, 1901. NUMBER 21

The Outlook for July 13 speaks editorially of the Buffalo Congress as follows:

The seventh annual meeting of the Congress of Religion was held at Buffalo, June 26-30. The meeting of the Congress chanced to be in the intensely hot days that ended June, and the attendance was not large, but the addresses were of high merit. The general theme this year was the "New Century Problems of Religion," defined by such special topics as "The Religious Care of the Adolescent," "The Social Effects of the Concentration of Wealth" and "Religion and Public Ownership." Professor Parsons, in discussing the latter topic, made the interesting statement that in over four hundred cases of municipal ownership which he had investigated he had found no instance of corruption. The Congress was remarkable for the number of college men interested in it. Its "Proceedings," published in pamphlet form, as well as in the weekly issues of UNITY, at Chicago, will obtain a wider audience than in their original delivery.

We learn through private correspondence that we were misled by the newspaper announcement of the death of John Fiske, which occurred not in England, as stated in our columns, but in his own beloved New England, and he was quietly buried in his favorite town of Petersham, Massachusetts, where, we believe, he had his summer home. Here the torrid heat of the season attacked him and found the great heart inadequate to the task, and it gave way. No regret at what seems to us an untimely ending should blind us to the grateful sense of a great life nobly lived. John Fiske lived long enough to write his name among the foremost of historians, the clearest of thinkers, a simple democrat, a true patriot and a genial friend.

According to *The Northwestern Christian Advocate,* Ireland is the only portion of the United Kingdom in which a religious census is taken; and according to recent enumeration there is a decline in all the denominations except that of the Methodists and the Jews, the former having increased upwards of ten per cent, and the latter nearly one hundred and twelve per cent. But still the Methodists and the Jews represent the smallest constituency reported in Ireland, the figures being as follows "Jews, 3,769; 61,255 Methodists, 44,337 Presbyterians, 579,385 Episcopalians, and 3,310,028 Roman Catholics." Whatever the variation may be, our natural distrust of figures leads us to suggest that the difference may arise in the methods of the census takers perhaps as much as in the modification of the people. The probability is that the Jew has never been so carefully counted in Ireland before and that this surprising increase is but apparent.

A Methodist missionary, writing from Corea to *The Northwestern Christian Advocate,* says that there are but two wagons in Corea and they are marked "Studebaker." The wonder of the recent Methodist Missionary Conference held in that country seems to have been a Dr. McGill, "a Scotch-Irish Methodist American, who fitted a pair of thills into the jiniriksha, a missionary's invention, and succeded in breaking a native pony to harness and traveling one hundred and eighty miles across country to the conference. Many years ago the genial and lamented Dr. Dudley, of Milwaukee, said: "I believe in foreign missions, yes, of course, but I will believe in the missionary more when he takes a saw mill along with him." One way of advancing civilization and the religion most becoming to civilization in this Oriental country is by increasing the number of the "Studebaker" wagons. Buggies and Bibles is a better alliteration than Bullets and Bibles. The gospel of peace should most delight in the instruments of peace.

From a private letter received from Dr. Thomas, president of the Congress, sojourning at the time of writing at Franklinville, New York, we quote the following extracts as containing matter of interest to UNITY readers. Speaking of a visit to the Hegeler home at La Salle, Illinois, whither he went to celebrate the marriage of a daughter of the generous head of the Monist Publishing Company, and sister-in-law of Dr. Paul Carus, the editor of *The Monist* and *Open Court,* he says:

"The whole place is ideal. Here is a delightful union of business and wealth with culture and literary work. Here Dr. Paul Carus is thinking for the future. The basement of the great home is the busy office of the *Open Court* and *The Monist.* From this brain shop are going forth streams of living thought in magazine and book; and just down in the little city of La Salle are the vast building, shops, tall chimneys and hot furnaces turning out the material products that supply the many sides of this happy combination. * * * We stopped off at East Aurora and saw Mr. Hubbard's wonderful Roycroft creations; industry, school, family, all these in one. Another ideal this with its commercial side not wholly co-operative nor wholly individual. The family feeling is accentuated and the joy of labor is realized. Two hundred young people from the town, all glad and happy in the many forms of work. Flowers are on every table or bench where the work is done and in one large room a lady was playing a piano, music and labor mingling in gladness where drudgery is unknown. And when the lady is done there is a gymnasium, a hall for dancing, the poetry of motion. Mr. Hubbard's theory is that only as work is a joy can the best work be done, and the realization of the theory is seen in the glad movement and the happy faces of young and old. As I looked upon it I felt like Bunyan when he saw the Pilgrim entering the rest beyond,—I wish that I might be one of them. * * * From here we go to Burlington, Vt., for work during the last of the month; then hasten to Marinette, Wis., for the Chautauqua, August 3 and 4; then rest until Church opens in September. Meanwhile many letters come looking toward the widening work."

Professor Frederick G. Wright, of Oberlin College, is engaged in the most thankless academic task we know of. The very title of his chair is anomalous, i. e., "professor of the harmony of science and revelation." Dr. Wright has tried his best for many years to be a good scientist and at the same time a sound believer in the sufficiency and inerrancy of the Biblical revelation. But in trying to please all parties, like "the old man and the ass" in the fable, he fails to please anybody. In his article in *McClure's Magazine* for June on certain "Remarkable Discoveries" he claims to have made in Central Asia and Southern Russia that go to show that a Noachian flood is a scientific possibility," is

made mince meat of in the issue of *Science* for June 21, pp. 987-90. The article closes as follows:

"One is led to wonder how far respect for the Scriptures is fostered by 'remarkable discoveries' of this sort, and by the much trumpeted stage play that preceded and accompanied them."

It is to be feared that this professorship is based on an endowment which calls for some such kind of teaching as this; if so, it must be one of the embarrassing problems of administration in an institution that tries to be progressive, to know what to do with such a man as Dr. Wright or what to do with such a chair as he is expected to occupy. In nearly all academic circles that we know anything about outside of Oberlin, the scientific men have given up the attempt to find Adam and Eve, Noah and Mrs. Lot in nature, and the Biblical students have given over the attempt to use the Bible as a text book in geology, astronomy or biology. Dr. Wright is a clever man. He has written some very readable books that have been handsomely printed. He has done well within the implied limits of his chair, but it requires no gift of prophecy to predict that it will be a hard matter to find one to succeed him in this peculiarly Oberlinesque professorship.

The Hofer family is as notable as it is numerous in the realm of child training. This time it is Mari R. Hofer, who has published a collection of some forty "Children's Singing Games, Old and New." These games, we are told, are not compiled for "show" or for "performance" purposes, but for "real play with real children under natural play conditions." We are not qualified to pass upon the merits of these games, for in the old fashioned childhood which we represent there were no clever kindergartners or alert students of the child-mind to write down the games and write out the songs. But we are sure that to many a distracted manager of "vacation schools, play grounds, school yards, kindergartens and primary grfades" such a book as this will fill "a long felt want," and we would like to add to the list given above, quoted from the title page, "the summer mothers," whether they be professional or otherwise, natural, borrowed or hired mothers, who are trying to manage a lot of children in country places. We are inclined to think that nowhere is the principle of freedom more painfully violated than in the lives of the poor unfortunate children who are sent out to farm places for a good time. Even fresh air and country milk and their benignant attendants are too dear when bought at the expense of the "manners" that constitute child morals and are the necessary foundations for character later on. Lawlessness is not liberty in childhood any more than in manhood or womanhood. Here noise, impudence and a destructive disregard of the rights of property and the comfort of others, which so often characterize the city child on a vacation in the country, are not good either for body or soul and we will not believe that it is necessary. There is no reason why there should not be the necessary amount of method and restraint in children's play. It is unkind to refuse such help and direction to the child as will save it from being a nuisance to others and a perplexity and childish annoyance to itself. We are sure that Miss Hofer's book is a contribution in the right direction. We should expect it to be a valuable one, for in her hands at least these games must have worked well. The book can be obtained through the Kindergarten Magazine Company of Chicago.

Through the London *Times* there comes to this country the full text of the recent appeal of Count Tolstoy to the Czar. It is from beginning to end an eminently sane document, so sane that we can hope that the Czar will heed it and that even the rigid governmental machinery of Russia will prove pliable under such persuasive appeal. Tolstoy pleads as a prophet, and still the prophet leads in the long run. He asks that the peasantry be liberated from "oppressive impositions," from "the necessity of obtaining passports as they pass from one place to another"; that they be released from the obligation of billeting soldiers and providing free transportation to them." He asks the Czar to "do away with corporeal punishment, which is useless and degrading." He protests against "the burdensome police system," asks for "free education to be given in the vernacular of the people." We give entire his plea for religious liberty:

Fourthly, all restrictions on religious liberty must be abolished.

(1) All laws should be repealed which provide punishment for any withdrawal from the Established church.

(2) The establishment and the opening of chapels and churches for the old believers and of houses of prayer for Baptists, Molokani, Stundists and other sectarians should be freely permitted.

(2) Permission should be given for holding religious meetings and for preaching all forms of belief, except those which teach men to commit unnatural crimes, such as castration, murder or suicide; and,

(4) Persons of different religious beliefs should be allowed to bring up their children in the form of faith which they believe to be the true one.

The abolition of all restraint on religious freedom is absolutely necessary, because it is universally admitted,—and the fact is attested by history and science—that religious persecution does not produce the effect desired by those who practice it. On the contrary, it only strengthens that which the persecutors seek to destroy. Moreover, the interference of the authorities in religious matters produce hypocrisy, which is so strongly condemned by Christ as the worst and most pernicious of vices and it prevents the attainment of that unity which is the highest good both for the individual and the community at large. This unity can never be attained by using violent means to compel people to observe the outward forms of a religion which has once been adopted and is regarded as infallible; it can only be attained by the unfettered progress of humanity in its search after the truth.

These are the very modest and practical desires of the majority of Russian society. The application of the measures above described would undoubtedly pacify the people and save them from terrible suffering. It would also prevent the crimes, which will inevitably be committed on both sides, if the government endeavors only to suppress the agitation without seeking to remove the causes that produce it.

We appeal to you all—to the tsar, to the members of the council of state, to the ministers, to all persons near to the tsar, to all persons having power to aid in pacifying society and preserving it from suffering and crime. We appeal to you, not as members of the opposite camp, but as colleagues and brothers. It is impossible in a society of people, whose interests are bound up together, that some should be happy and contented and the great maority be compelled to suffer. People can be happy only when happiness and contentment are enjoyed by the strong, working majority which constitutes the foundation of the whole society. Help to improve the position of this majority and, above all, to promote its freedom and enlightenment. Then only will your own position be free from care, and then only will you be truly happy.

The College Student.

The following tribute paid by Dean Briggs to the young student of Harvard College, Harold Allan Rich, who accidentally lost his life on the Harvard campus, is worth printing as an ideal to other college students. But in addition to its own merit and message it deserves place in these columns for the sympathy our readers will bear to the bereaved family, the father being the Rev. A. J. Rich of Dighton, Mass., who for many years has been an honored contributor to these columns:

"A stranger, meeting the student and friend whom we have lost, would have noted a face refined and interesting, a manner quiet, yet with plenty of strength in reserve; and the stranger might well have said to himself, 'Here is the true Harvard student,—sensitive, intelligent, trustworthy.' Those who knew him best unite in calling him one of the very finest fellows they have ever seen,—of clean speech and clean heart, of exacting New England conscience, devoted to his mother, in earnestness of purpose a man, yet with enough of the boy to keep him sweet and young and open-minded; a man who stood for what we like to think characteristic of Harvard College,—for intellectual vigor, for gentle manners, for resolute courage, for upright life.

"To his teachers he was, first and foremost, a man who did his work, and did it well,—a high scholar, yet not a mere scholar. It is said that every student should cultivate, for himself and for his college, one strong interest outside of his studies. Such an interest this man found in debate. Whatever he did, he showed himself to be a man to be relied on.—one of those who, whether their days be few or many, are faithful unto death.

"In this fidelity he saw the meaning and the beauty whereby the drudgery of every-day life becomes transfigured; for he never lost sight of his ideals or suffered the visions to fade into the light of common day. In the true life it is the vision that abides and commands. He knew the strength and the glory of duty steadily and bravely done; and his vision was the vision of the pure in heart.

"We cannot explain the tragedy of life and death; we count not ourselves to have apprehended; but this one thing we know, that such a life as his is not in vain. 'Virtue's whole sum,' says the poet, 'is but *know* and *dare*.' As he whom we have lost knew the right, and dared to do it, so do we know the sweetness and the power that entered into his life and, through him, into the lives of others; and, thinking on such as he, we dare to look from the mystery of life into the mystery of death, with the brave hope that one day we shall see face to face."

The People's Church Work in Chicago.

Such wide publicity has been given in the daily papers to the announcement of a large bequest made by a wealthy gentleman in the west to aid the work represented by Dr. Thomas and his associates that it may be a surprise to our readers that so little has been said about this matter in the columns of this paper. The truth concerning the matter is so well set forth in this editorial which appeared in a recent number of *The Outlook* that we reproduce it entire, with the assurance that *The Outlook* spoke advisedly and its statements may well be taken as authoritative up to date.

Dr. Thomas, the president of the new board, as well as the editor of UNITY and secretary of the Congress, are in receipt of many communications concerning this bequest and they take this occasion of answering through the columns of UNITY the many requests by saying that nothing has yet been done beyond taking the necessary legal steps that would qualify the board to administer such a trust. Indeed, there has been nothing to do as yet, for whatever may accrue from the bequest in the future, nothing has as yet matured. Meanwhile both the writers and recipients of such letters must keep right on working on old lines with the old methods, remembering that that is the only way to get ready for larger work further on if larger opportunities are given, and that responsibility is always measured by opportunity. Stewardship is tested by the fidelity of the administration of talents invested whether the number be one or ten.

The somewhat sensational report that a large fund has been placed in the hands of the People's Church, Chicago, is premature. But there is more justification for the statement than sometimes is found for similar newspaper announcements. A friend and admirer of the Rev. Dr. Thomas, pastor of the People's church, Chicago, somewhat advanced in years, and the possessor of what seems to be an ample fortune, has expressed his purpose to place a large amount of money at the disposal of a board, organized for the purpose, to aid and perpetuate the work represented by Dr. Thomas. This new board has been legally created. Dr. Thomas himself is President of the board, and he has associated with him some prominent members of his church, some leading citizens of Chicago, among which are ex-Governor Altgeld and the editor of UNITY. The necessary legal steps have been perfected. Meanwhile the name of the donor and the sum of the donation are naturally withheld. The board, having but just been created, has as yet held no executive sessions, and any statements of its plans of work is premature, but enough is known of the attitude of the board, which is to have exclusive control of this fund, and of the wishes of the donor, to justify the statement that the fund as realized will be spent in strengthening and extending the religious work represented by the People's Church of Chicago, the Congress of Religion, the President and Secretary of which are members of the new board, UNITY and other publication interests that look toward the amelioration of the sectarian spirit, the union of religious organizations and individuals in the "thought and work of the world under the great law and life of love." The fund as it accrues will not be spent in establishing a new denomination or in sustaining the old ones, for donor and directors believe that the analytic and dogmatic spirit in theology has carried Protestantism into needless divisions and profitless controversies. The experience of the People's Church in Chicago reaching through twenty years, leads this donor and the trustees to believe that there is an unoccupied field for popular religious work in the leading theaters and opera houses of our country when they are put at the service of strong men backed by the progressive public spirited men and women of the community. These meetings will seek to interpret religion in terms of life and not of doctrine, making the Church the center of civic reform, municipal hopefulness, and intelligent work without denominational interference of theological entanglements. The object of the fund, as it becomes available, as it is explained by those who are engaged in the movement, is to make permanent and more effective such work as is represented in Chicago by the People's Church, the Central Church, established by Professor Swing, All Souls Church, under the lead of Jenkin Lloyd Jones, and three or four other independent movements more or less successfully established. The one characteristic most marked concerning all these movements is found in the fact that they are not controversial either in their methods or in their foundations.

The Living Dead.

What shall we do with our dead?
  The dead who have not died—
Who meet us still in the very paths
  Where they once walked by our side.
Not those that we love and mourn,
  At rest on a distant shore,
But the lost yet living women and men
  Whom we loved—and love no more.
There are shroud and flower and stone
  To hide the dead from our sight,
But these are ghosts that will not be laid—
  They come 'twixt us and the light;
And the heaven loses its blue,
  And the rose has worms at the core,
Because of the living women and men
  Whom we loved—and love no more.

Edith Bigelow.

True faith doth face the blackness of despair,
Blank faithlessness itself; bravely it holds
To duty unrewarded and unshared;
It loves where all is loveless; it endures
In the long passion of the soul for God.

Richard W. Gilder.

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

ARTHUR HUGH CLOUGH.

Born at Liverpool, 1819; died at Florence, Italy, 1861. Went to Rugby after years of his childhood had been spent in the United States, and later to Oxford. He was a close friend of Matthew Arnold, and inspired Arnold's "The Scholar Gypsy" and elegy of "Thyrsis." In 1852 he established himself at Cambridge, Mass., where he lectured and taught until his return to England in 1853, to accept office in the Education Department of the Privy Council.

I.

Roused by Importunate Knocks.

—Roused by importunate knocks
I rose, I turned the key, and let them in,
First one, anon another, and at length
In troops they came; for how could I, who once
Had let one in, nor looked him in the face,
Show scruples e'er again? So in they came,
A noisy band of revellers,—vain hopes,
Wild fancies, fitful joys; and there they sit
In my heart's holy place, and through the night
Carouse, to leave it when the cold grey dawn
Gleams from the East, to tell me that the time
For watching and for thought bestowed is gone.

II.

Say Not the Struggle Nought Availeth.

Say not, the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you, possess the field.

For while the tired waves, vainly breaking.
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main,

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

Our Rights.

We have a right to our own way if it is a right way, and if we can take it without infringing the rights of others; but there are many better methods of clearing our path than by striking down all obstacles with a club. Persuasion is better than antagonism, and diplomacy, in its best sense, is an art worth cultivating.

To many persons, especially quick tempered, candid speaking young persons, the idea of diplomacy is linked with duplicity. It is a sort of shrewd covering up of real designs, and a watchful scheming for selfish advantages which nations may perhaps find necessary, but which is not to be tolerated in individuals. Yet the word has a better meaning, and that which it represents has its righteous use.

"I never bring wills to a clash when it is possible to avert it," said a wise women in authority. "The conflicts avoided today may not arise tomorrow. A pleasant word or a gentle suggestion will soften, while a sharp demand would have raised a barricade. Agree heartily so far as possible, is my rule, and skillfully avoid disagreeing so long as possible."—*The Wellspring.*

The Seventh General Meeting of the Congress of Religion.

Tendencies Toward Agreement Among New Testament Scholars.

THE PROBLEMS FOR THE CHURCH.

A Paper Read Before the Congress of Religion at Buffalo, June 28, 1900, by Dr. Orello Cone, Canton, N. Y.

To the cursory reader of the current literature on the New Testament in the departments of Introduction, Interpretation and Theology of the New Testament, the subject-title of this paper may seem to be a misnomer. That there exist great differences of opinion among prominent scholars on the general topics included in the departments mentioned cannot be denied. Bernhard Weiss is as far from agreeing with Holtzmann on many points in introduction as he is from being in accord with Pfleiderer regarding some vital questions of New Testament: Theology and the interpretation of primitive Christianity. The scholars who are writing for Cheyne's *Encyclopaedia Biblica* regard many biblical matters from a point of view widely different from that of the writers for Hastings' *Bible Dictionary.* Here in the United States the scholars in Yale and Andover, and Union Theological Seminary, hold many views on New Testament interpretation and primitive Christianity that are not acceptable in Princeton and other schools too numerous to mention.

The differences of opinion, however, that are noticed by the cursory reader are not as important as they at first appear. In fact, they appear rather in conclusions from common premises than in fundamental disagreements as to method.. Apart from the question of the supernatural, the presuppositions from which the different schools of New Testament scholars set out and the principles of investigation adopted do not widely diverge. Here it is that the tendencies toward agreement in the several departments will be found.

This is notable in the branch of introduction known as the History of the Canon. During the last century there has been an entire transformation of opinion on this subject. In fact, shortly before the beginning of the century there was no conception of a history of the canon. It was believed that the church had always had the same collection of New Testament books, and that this collection had been made by the apostle John. The dogmatic idea of the canon was overthrown, never to be established again by the researches of Lemles and Eichhorn, which showed that the canon had a purely historical development, and was settled in an entirely human way by the preponderance of opinion as to the worth and authentication of the various books, by conflicts and concessions, by rejection of some books in one quarter and acceptance in another, in all of which procedures the New Testament literature had a portion quite similar to that of other writings that eventually attain recognition as classics. Indeed, the New Testament canonical books may be regarded as the Christian classics of the first and second centuries, so manifestly do they rank above the writings not received.

The tendency toward unity is here apparent in a general agreement of all investigators of note upon the principle of an historical development of the canon and upon the historical method of investigation. The higher criticism of the New Testament finds itself dealing with the question of the canon very much as the early church dealt with it, so far as it accepts no book as canonical in the sense that it is

an exponent of primitive Christianity, until it has rigidly examined its right to such a recognition. General agreement may be said to have been reached by New Testament scholars that, as there is no infallible book in the New Testament, so there is no infallibly determined canon of the New Testament in the sense that the so-called canonical books have all an equal right to stand in the collection as histories of Jesus or depositories of apostolical ideas. That in this sense there ever has been a closed canon of the New Testament few scholars of high standing will now maintain. Rather they will agree in admitting that so far as genuineness is a test of real canonicity, the standing of any Gospel or Epistle is always subject to question, just as several of the books are now in this respect in debate. Both by those who on the same grounds attack and defend certain books, the principle is conceded that the canon is subject to revision, as it was to Luther.

Somewhat similar has been the case with another problem of New Testament Introduction—the synoptic question. Since the abandonment of the dogmatic presumption of inerrancy, on the ground of which the most violent and arbitrary interpretations were resorted to in the interest of harmonizing the conflicting accounts of the three writers, investigation has taken its course from the point of view of a purely literary problem to be solved. The hypothesis of an original Gospel as the basis of the three, of copying, and of oral tradition, have been very generally abandoned, and the dominant tendency of New Testament scholarship is now toward the acceptance of some modification of the two-source hypothesis—the two sources being Mark and a collection of discourses and sayings of Jesus. The course that the development of opinion has taken is noteworthy. First, some one abandons the dogmatic point of view, and is assailed as an unbeliever. Then one by one investigators follow his lead, until no one remains of note who does not proceed upon the presupposition that the problem is simply one of historical and literary criticism. Now, the divergences all result from different ways of regarding the natural phenomena in the case.. Finally, after a hundred years of discussion, general agreement is reached. But it is attained solely because of the adopting of a rational method.

The question of the fourth Gospel has had a similar fortune, with a result not so near unanimity. The original dogmatic view of the Gospel was that it was the work of Jesus' favorite disciple, and that all its narratives and discourses were the true reproduction of an eye and ear witness. In comparison with the synoptics it was supposed to contain the most inward, spiritual revelations of the heart and mind of Jesus, as they were made to one who leaned upon his breast. Thus it was regarded by Luther as "the only tender, right chief Gospel," and to Schleiermacher its representation of Jesus had precedence over that of the synoptics. The genuineness of the Gospel was not effectually contested until Strauss and Baur attacked it. Baur, in a demonstration of marvelous force showed that the work was written in the interest of a dogmatic idea, the idea of the Logos become flesh, which all the material of narratives and discourses was made to serve. In a word, it was shown that the Gospel was conceived and written for the sake of a dogmatic theory of the person of Christ, and not in an historical interest.

An extensive literature is the product of the controversy that arose over the attack of the great Tübingen master upon the favorite Gospel of evangelic piety and mysticism. The debate could not, however, leave the course of historico-critical investigation that Baur had taken, and just herein lay the promise of a tendency to agreement. This tendency is now unmistakable on the lines of the Tübingen criticism, with a modification of its conclusions that sets the date back a few decades earlier than that given it by Baur, although not in general into the first century. Against the apostolic authorship of the Gospel stand some of the foremost German theologians, together with a large number of younger scholars. It is a hopeful sign of theological progress in our own country that Professor Bacon of Yale, in his "Introduction to the New Testament," declares unequivocally and with vigorous argumentation against the Johannian authorship of the Gospel.

The application of the historico-critical method of investigation to the New Testament Epistles by a few scholars, who did not shrink from a consistent and fearless use of it, led at first to differences that appeared irreconcilable. At the present time, however, the divergences that are interesting are such as arise from the employment of the method of the pioneers in the higher criticism, and there is almost no trace of the influence of the old traditional opinion. The traditional dogmatic contention that Paul was the author of the fourteen epistles ascribed to him in the ancient canons has been so far modified as to exclude Hebrews from the list by almost unanimous consent, and the Pastoral Epistles by a growing consensus of opinion, while Colossians, Ephesians and II. Thessalonians are still in question, with a preponderance of numbers on the side of their genuineness. The objections to Romans, Corinthians and Galatians, urged by a few scholars, can hardly be said to constitute an exception to the general tendency toward agreement upon the proposition that these chief epistles are the purest source for the fundamental doctrines of the great apostle. It is worthy of note that the Revised Version so far disregards the consensus of scholars as to put at the head of Hebrews the name of Paul as its author!

With respect to other New Testament epistles, the tendency to unity among scholars is to be noted in the marked inclination to recognize pseudonymous writings in the canon. Since so many writings of this kind are found in the uncanonical Christian literature of the second century, there would seem to be no good reason why some of the better sort of them should not have found their way into the New Testament collection. Accordingly, the application of the principles of historical criticism has resulted in a growing reserve in many quarters toward the admission of the early date of the Petrine epistles, James and Jude.

The course of criticism on that problematical book, the Acts of the Apostles, denotes a similar tendency. The traditional view of the book, that it is a trustworthy history of the conditions of the primitive church, in which the actual relations of Paul to the original disciples are set forth, required the most arbitrary expedients of harmonizing in order to bring some of its statements into accord with the Pauline epistles. The critical researches of Zeller and Baur denoted a rude rupture with traditional interpretations. Their extreme position regarding the "tendency" of the writer of Acts precluded all compromise, and rendered a general consensus of opinion impossible. Considerable modifications of this position by the later representatives of the critical school, such as Pfleiderer, Holtzmann, Jülicher, and Schmiedel, have prepared the way for an agreement that seems in a fair way to be consummated. The ground of unity appears likely to be that the book as a whole is not a history, but in the earlier portion at least an idealization of primitive Christian history from the point of view of a writer living at the end of the first century or the beginning of the second. It is worthy of note that the latest edition of "Meyer's Commentary on Acts," by Dr. Wendt, and Dr. Bacon's

"Introduction to the New Testament" represent this liberal constructive point of view.

The development of opinion on New Testament theology had its point of departure in the traditional dogmatic view that the books of the canon were inerrant oracles written by inspired men; that they contain a self-consistent and uniform teaching, the revelation of the Holy Spirit, recorded by the several authors in varying phrase, indeed, but without difference as to substance of doctrine, and that the result of interpretation must be to show an unbroken accord from Matthew to Revelation. The widest possible divergence from this point of view was produced by the application of the principles and processes of historical criticism to the canonical books, and theologians were on its appearance divided into two irreconcilably hostile schools. The watchword of the critical school may be said to have been the dictum of Baur that "Christianity is an historical phenomenon, and as such it must submit to be historically considered and investigated." When charged with placing Christianity in an historical connection in which all that is supernatural and miraculous in it would become a vanishing moment, he logically and fearlessly answers: "This is certainly the tendency of the historical method of treatment, and in the nature of the case it can have no other. Its task is to investigate whatever happens under the relation of cause and effect; but the miracle in the absolute sense dissolves this natural connection; it sets a point at which it is impossible, not for want of satisfactory information, but altogether and absolutely impossible to regard one thing as the natural consequence of another. But how were such a point demonstrable? Only by means of history. Yet from the historical point of view it were a mere begging of the question to assume events to have happened in a way contrary to all the analogy of history. We should no longer be dealing with an historical question, as that concerning the origin of Christianity incontestably is, but with a purely dogmatic one, that of the conception of a miracle, that is, whether contrary to all historical analogy it is an absolute requirement of the religious consciousness to regard particular facts as miracles in the absolute sense."

This frank and radical statement of the position of the critical school denotes a departure from the dogmatic point of view so wide and uncompromising as to hold out no hope of reconciliation. Yet in the course of fifty years there have appeared many hopeful indications of an approach toward each other of the two divergent tendencies. The extreme critical position is yet, indeed, far from being entirely accepted by the traditional school. Important modifications of its principles and presuppositions have, however, been introduced. The dogma of the inerrancy of the New Testament writers has been abandoned, and "inspiration" has now quite a different meaning from that attached to it in the earlier period of the controversy. A long step in the direction of agreement is the adoption by the representatives of the dogmatic school of the principle of their opponents that the New Testament contains different types of doctrine. Accordingly, in the noteworthy treatises on New Testament theology written within recent years one finds an exposition of the teaching of Jesus according to the synoptists and beside it an account of his teaching according to the fourth Gospel, and, indeed, in some cases, the synoptic type of doctrine and the Johannian type in more or less manifest contrast to each other. The attempts to reconcile the two are becoming less and less earnest, so that the tendency is plainly in the direction of recognizing the contention of the critical school that the synoptic tradition fairly well represents whatever is approximately historical in the story of Jesus, while the fourth Gospel denotes a later stage of the development of speculative opinion as to his person and teaching.

The words "approximately historical" are employed with intention. For along with the abandonment of the doctrine of the inerrancy of the New Testament writers has gone a more or less open acceptance of the idea that the Gospels are not histories or biographies in the modern sense of the words, but rather books of edification intended to present the person and work of Jesus as the Messiah foretold by the prophets, and to invest him with such qualities and powers as would excite the devotion and faith of his followers. From this point of view one is led to expect to find in these writings a considerable deposit of the sentiments, opinions and hopes of the primitive church as it was at the end of the first century and the beginning of the second. In other words, the criticism of the Gospels, as it has been carried on in the attempts to solve the synoptic problem, has profoundly modified the conclusions of scholars as to many questions of New Testament theology, and tended to bring them more and more into accord.

Such a result could not but follow from the prosecution of a purely literary criticism of the synoptic Gospels, when engaged in by theologians of opposite schools. An instance of this is the agreement of eminent representatives of both schools on the question of the priority of Mark so far as that is based on the fact that this Gospel gives the most natural and probable course of the development of the Messianic consciousness of Jesus. Here we have an important doctrine of New Testament theology held in general agreement on all hands as a conclusion of critical research. Important conclusions as to the teachings of Jesus follow from such a critical study—conclusions on which a general agreement is more and more being reached. It becomes apparent that each of the evangelists had a conception of the Master that was in several respects peculiar to him, so that it is not precisely the same Jesus that speaks to us out of all the Gospels. The recognition of this fact must profoundly influence the construction of the theology of the New Testament from any point of view.

There is a noteworthy tendency to agreement on the important point in New Testament theology that concerns the *perspective* prevalent in the New Testament —the question, namely, whether the outlook toward the future induced an historical development of Christianity extending through an indefinite time, or was limited by the belief in the impending end of the age and the coming of Christ in the kingdom of God. The endeavor to interpret the words relating to the second coming of Christ as "figurative," as depicting the overthrow of the Jewish state, as to be set to the account of the evangelists, who by them expressed the hopes of the second generation of Christians, has generally been abandoned by prominent scholars, and Dr. Martineau has few followers in his contention that Jesus set up no Messianic pretensions. On the contrary, scholars are becoming more and more inclined to respect the integrity of the synoptic narrative to the extent that they credit its reports of the sayings of Jesus as to the so-called "last things." It is agreed by a considerable number of eminent investigators that Jesus in preaching the kingdom of God had in mind a supernatural reign of righteousness upon the earth that was soon after his death to be inaugurated by his coming in glory with the angels as the triumphant Messiah.

All this is only another way of saying that a true New Testament theology cannot be constructed, a right interpretation of primitive Christianity cannot

be effected, so long as Christianity is regarded as a phenomena apart, an isolated religious development. There may be said, then, to be a growing recognition of the fact that neither Jesus nor his apostles nor the New Testament writings can be rightly interpreted until they are studied in relation to the thought and life with which they were historically most intimately connected—that is, with the contemporary Judaism. The burden of Jesus' preaching was the kingdom of God, which, after allowance has been made for the new content that he put into it, is essentially a Jewish conception. As to precisely what he meant by this term opinions differ according as in general one takes one's point of view from the fourth Gospel or from the synoptics. From the former the idea of the kingdom is that of an inward process of growth, an increasing spiritual development of the truths promulgated by Jesus. The tendency, however, to discredit the fourth Gospel leads an increasing number of scholars to adopt the conception of the kingdom in the synoptics as nearer to Jesus's own, and to find that he attached himself in a greater or less degree to the apocalyptic ideas of the later Judaism. It is coming to be recognized with an ever increasing consensus of opinion that in preaching the kingdom of God Jesus employed the term in the sense in which it was understood by the persons whom he addressed; that is, as the dominion of God that was to dawn upon the world in glory for the benefit of those who were prepared to received it, the children of God, the righteous, thus putting an end to the reign of demoniac powers. The casting out of demons, which has so large a place in the synoptic Gospels, the vision of Jesus in which he saw Satan fall like lightning from heaven, denote the preparation for the kingdom according to genuine Jewish conceptions. For that Jesus adopted the current Jewish demonology and angelology is a proposition that few scholars of note will now dispute.

It may be noted as a departure from the dogmatic view of the Gospels that there is a strong tendency to regard these writings as the work of men influenced more or less by the prevailing ideas of Judaism, so that through them no slight deposit of Jewish opinions and beliefs has come into Christianity. The characteristic of the first Gospel that it presents the person and work of Jesus from the point of view of Jewish Messianism, with an allegorizing of the Old Testament in this interest, is now generally admitted. The Pauline character of the third Gospel is conceded with an equal unanimity. These views of the two secondary records of the life of Jesus, which were held in ancient times by the early fathers, have now become commonplaces of criticism as the result of thorough and unbiased investigation. Their importance for New Testament theology and for the construction of primitive Christianity is not likely to be overestimated.

A hopeful indication of an agreement already partly consummated and well on the way to completion appears in the treatment of teaching of the great apostle to the gentiles. Since the epoch-making work of Baur and the *Paulinismus* of Dr. Pfleiderer the course taken by the most noteworthy investigations is one that must lead to a closer union of the representatives of different points of view. Instead of regarding Paulinism as a continuation of the teaching of Jesus, either in method or in substance, investigators treat it as a separate and distinct type of doctrine. It certainly denotes a great advance upon the traditional dogmatic point of view that scholars are coming to find from an analytic study of the apostle that his teaching is the result of the influence of the Jewish theology and certain Hellenistic ideas current in a literature or at least in a circle of thinkers not remote from him; that his Christology is a unique construction, having few points of contact with the Son of Man of the synoptics; that his salvation by "grace" "without the works of the law" is an original contribution to religious thought, which could find no place in the ethics of Judaism and has no accord with the moral teachings of Jesus; that his doctrine of the abandonment is not contained in Jesus' general conception of the relation of man to God, and certainly is not implied in the parable of the Prodigal Son; and that his entire thought, which was predominantly theological and philosophical, furnished a speculative element that has contributed not a little to the dogmatic construction of Christian thought.

From the foregoing brief and inadequate sketch, necessarily inadequate within the limits prescribed, it is apparent that the tendency toward agreement among New Testament investigators in the departments of Introduction, Exposition and New Testament Theology coincides in general with the progress of biblical scholarship. By progress we may understand the abandonment of traditional dogmatic premises and the adoption of a scientific method. In proportion as the method has been adopted that in the New Testament, as in the Old Testament, treats the matters to be discussed as phenomena that are to be judged as all other historical and literary phenomena are judged, do the representatives of different schools of New Testament criticism tend more and more toward essentially similar conclusions. While it is undoubtedly true that the modification of extreme positions taken by the critical school has in many cases contributed to unity among New Testament scholars, it results from our study of the subject that the chief tendencies to agreement in the past and the present, and the most hopeful indications of accord in the future, are due to the adoption more or less frank and sincere of a common method of investigation. All agreements to be hoped for depend upon the one agreement on all sides to proceed upon the principles of scientific, historico-critical research. This is the key to the treasures of Scripture, and by it will be brought forth things new and old for the needs of the coming generations of men.

At the close of this paper the secretary said: "Mr. Chairman, I am sure this audience would like to know how this clarifying essay impresses a scholar whose standpoint is that of a sympathetic student on the outside. We would like to hear from Dr. Harris, rabbi of a Jewish congregation in New York city."

Remarks by Rev. M. H. Harris, Ph. D., New York City:

Mr. Chairman, I am hardly prepared at this moment's notice to do any justice at all to the paper that has been presented. I must, however, utter two words of appreciation.

First, the thoroughness of the treatment. Dr. Cone knows all the literature on the subject. He has treated it, as we all very soon felt, as a master. We felt he spoke as an authority and we were the more prepared to give confidence to his conclusions.

My second word of appreciation must be admiration at the daring tone; as though he would say, making as his motto, "I will follow the truth, let it lead me where it may." One of the grievances of Judaism, more particularly of the olden time than of today, though in a measure even of today, and even of the modern school of Christianity, is the determination to make as wide as possible the gap between Jesus and the Judaism of his time in order to bring out the great ethical superiority and the great spiritual departure. Of course, I do not speak of those who adopt the or-

thodox conception of Jesus, the trinitarians; I mean those who stand on the modern rational ground, who regard Jesus in a purely human way. Even there, there has been the tendency to sublimate the character out of all historic authenticity. Dr. Cone seems to have abandoned that. He is anxious to remind us that the conceptions of Jesus are in a measure the best expression of the best religious ideals of his time. That is, the Messianic conception of the kingdom of God was the conception of his time, and that the Jesus of Paul with the later doctrines brought out by Paul, are new creations of Paul. In other words, we might say that Christianity as the world knows it should not look to Jesus as its founder, but rather to Paul.

I gather these conclusions from Dr. Cone's paper. In a measure they are startling and revolutionary, and he has given us the assurance that this is the tendency of all modern criticism, that there is a growing agreement; that one by one many of the old outposts are being removed and the scholars are giving up reluctantly, but none the less with faithful determination many fine divergences that they had cherished for many years in the determination to present the true Jesus.

I feel assured, as a Jew, that the character of Jesus will lose nothing as we get closer and closer to the true estimate of this very great man, of this great religious genius. I feel that as we get nearer to the truth, as the man is brought down nearer to ourselves and nearer to his own time we can come the better to understand, appreciate and reverence the man.

I want to say one last word about the Messianic conceptions of the time of Jesus. It is interesting to notice how wide an application that word "Messianic" has; what very different things it has come to mean with each successive age. Of course the word "Messiah" is purely a Hebrew word, meaning "anointed," applied only to the king, "The Lord's anointed," as David speaks of Saul. And later how the idea came to be sublimated, when Israel had lost its king and was looking forward to the time when its kingdom might be restored, when it could throw off the yoke of Rome. So there was united with that purely political conception of the restoration of the Davidic throne the Messianic pictures of the prophets of the future, and there I use "Messianic" in the purest possible conception, the ideal time when "the earth should be full of the knowledge of God as the waters cover the sea." We find in the last stage a union of these two concepts, the political concept of the restoration of Judah's throne with the religious concept of the spread of the kingdom of God. We must not suppose that the people of that age took a more rational view of things than they did; we must not put our rationalism into their minds even though we might wish to exalt the character of Jesus in that way. It would seem that Jesus took the prophetic concept of the Messianic coming, probably shared by the Essenes, that small sect of Jews from whom John the Baptist came ("John the Baptist" may mean "John the Essene"), and in whose teachings we find much that is common to the teachings of Jesus. We then see that Jesus, so to speak, coalesced the best theories of the Messianic outlook of the coming time with the religion of his people, the religion which he consciously believed he taught and in which religion we might say he consciously believed he died.

One point about which I am not quite satisfied—though I would be quite willing to accept Dr. Cone's theory—is the complete realization of Jesus that he was by fiat the "Messiah" according to his concept, the best concept of his time. And if the author of the the paper could give us any more light on that particular side of it I should feel particularly grateful.

Higher Living. XIV.

Do not drop back into a too prevalent sentimentalism over this matter. Nothing but the courageous self-abandon of the highest disinterestedness that seeks to do a kindly thing for the joy it gives to another, that the world, God's world and our home, may be made the better thereby, has in it this redeeming power.—*Jenkin Lloyd Jones.*

By music Socrates meant not simply that combination of sounds that catches up a few fragments of this world's harmonies, and with them moves our souls. There is another and a higher music. It is the music of the soul in which dwell order and method; which co-ordinates all knowledge; which recognizes the ideal; in which the good, the true, and the beautiful are cultivated, each according to its own nature, and by its own method. It is the rythm of a thoroughly disciplined intellect and a well-regulated life.—*Brother Azarius.*

At five years old mortals are not prepared to be citizens of the world, to be stimulated by abstract nouns, to soar above preference into impartiality; and that prejudice in favor of milk with which we blindly begin, is a type of the way body and soul must get nourished, at least for a time.—*George Eliot.*

If the education of the centuries to come be cast in the spirit of wisdom, the child will not as now, lose so much in becoming man, the man or woman lose so much thro' having been a child, but the child-like elements necessary to the race's full development will persist to the greater glory of the individual and the perfection of manhood.—*Chamberlain.*

Almost every one who has thought about the possibilities of higher living, has recognized the universal need of harmony, both in the individual and the collective life. Warring elements within, so distressing and wasteful, seem often beyond control. Probably only a very few ever reach the condition of spirit and body in which these work together in unison, and give continuous satisfaction. Nor are there many communities in which the individual members feel very fully in harmony with each other. Always the discord, the strife, the jealousy, the inequality, the sense of ill-being so dominates, that only for the unambitious or the surfeitetd does anything like stability seem to be possible. Moreover, harmony,—sweet, restful, life-conserving harmony—seems utterly beyond realization. Sometimes the foundation for disharmony is congenital. But more frequently it is owing to the influence of a discordant environment during infant and early childhood days. Parents who themselves do not harmonize with each other; attendants and helpers who are in frequently recurring jangles; other children who represent several disparate lines of ancestry, and who, consequently, jar and rasp one another almost without ceasing; kindergartners who have little or no unity of life of their own, and so foster and cultivate discordant tendencies in their charges; even the neighborhood, and school, and church disaffections,—all these contribute to the making of an atmosphere and force which either interfere with the child's symmetry of growth, or else, slowly leads on to disintegration and ultimate conflict; and this so surely that nothing short of a most thoroughgoing revolution can bring about changes for better.

Undoubtedly, to attempt so to conduct a household so as to govern and direct the parental life, so to furnish material and personal surroundings as to obviate the development of disharmony in children, seems to many quite impracticable; while, as a matter of fact, in many instances the problem is such a difficult one that at best it can only be solved in part. But even when this is so, it is not only worth while from the point of view of parent and society to seriously undertake it, but from that of the child itself it is absolutetly imperative. For, every child, evade it as we will, is certainly entitled to as harmonious a nature as may be possible; and, if only in part this, then let the part be as seriously worked for as if entire ultimate success were to be attained.

Evidently the success of one family in securing and maintaining both individual and collective harmony

can seldom be taken for the standard to which all others should endeavor to conform. So much depends upon conditions peculiar to any given household itself, neighborhood associates, and even chance matters entirely unpredictable, that only by a careful study of existing circumstances, and often by careful experimentation as well, can the right method be discovered. Indeed, here as everywhere else, as soon as one finds a motive for bettering things, intelligent direction of every attempt is essential if the best results are to be secured. What, for instance, will be applicable to unify, to harmonize, to restrain and constrain one child, may be entirely inapplicable to another. What, again, one parent can do, may be quite impossible for the other to undertake. Indeed it oftetn appears that separate endeavor is the very wisest course, providing, always, that equal power of control be maintained throughout; for quite opposed to harmony is the method which leaves the sterner, exacter part of discipline to one member alone.

One of the most important factors in the harmonizing of the human personality is the very early training to recognize and obey a few exact and definite rules of life; and the earlier this can begin to be secured the better. Thus regularity of bodily habits, such as sleep, food, play, excretion, etc., should be had from as early a day as possible; then, as the babe develops sufficiently to begin to consciously react to a very few definite restraints and constraints, let these be firmly but gently made. This need not, does not interfere with the spontaneous development of its faculties; on the contrary, it favors this in the most useful way. What is needed for everybody is, that so early in life shall he learn the inviolability of his own constitution, of that of the socius, and of the whole universe eventually, that the spirit of right willing, and consequently of harmonious obedience to law, shall be forever his, to enjoy and otherwise profit by. No mistake that can be made in early training, even of infancy, is more lastingly harmful than that of not teaching and practicing the beneficent safety and prosperity of simple obedience, not to arbitrary command, but to the inflexible constitution of all things. To the infant mind, the parent stands as the most material embodiment of this, or its opposite, and is influenced accordingly.

Next to simple obedience, is the lesson of retributive distress from disobedience, or infraction of law. No one should command another, young or old, who does not see clearly enough the real need of it, and has not the requisite force to both justify and execute. To the young child, let the lesson of clear prevision, inflexible determination, and firm exaction come early and persistently. This does not require constant interference or direction; it simply means that whenever anything is required of the child, it shall be reasonable, possible of response, and then unflinchingly exacted. One such lesson a day will in time secure the desired result, providing that everything else does not undo as fast as progress is secured. Evenness of demand and exactitude is what tells in the long run. And the sooner command gives way to gentlest request, which, however, admits of none the less promptitude, the better. Life comes to us both as constraint and invitation. Happy those who learn to heed the invitation, and to feel not the burden of constraint.

With obedience based upon inflexibility, the nervous system of the child grows so as to conform automatically, and in the end, easily and happily to every just demand. With this secured, the way is opened for every good thing else that the intelligent, devoted parent may deem needful. On this, as a basis, all the spontaneity of the child may be allowed fullest play. For, thus safe-guarded there is little danger of its going so far in any evil direction, as not to admit of the application of corrective influences. This appears in the freedom of play. Here the child very early endeavors to dramatize everything and everybody at hand. In doing this its impulses often bend to extremes of every kind. But differences in management and ultimate effect are noticeable, according to whether there has or has not been the foundational training of obedience to a higher law or will. If there has been this good training, then may outbursts of anger, hysterical fits of tears or laughter, ugly moods and all the rest that belong to the growing infant, be, as a rule, speedily quelled, without arousing antagonism and laying the foundation for antipathies which are hard to allay. It is the emergency that reveals character, whether in young or old. In the nursery, life is apt to be pretty much a succession of minor emergencies, which, however, are very major in their ultimate consequences.

Positive, also, is the influence of pure harmony itself upon the infant spirit. To this end the lullabies should all be simple in form and rendering, and pure in matter. Once upon a time I heard a mother try to calm her fretting baby by wildly rocking back and forth, and loudly screaming the "Mountain Song" from "Il Trovatore." All it needed was another voice or two of the kind to realize a sufficient pandemonium to split older ears than her babe's. This mother had a good voice, but no sense to use it with. Music, divine and human at once, seems of itself eminently fitted to harmonize and unify. Certain sweet tones heard in babyhood will softly sound through consciousness for a lifetime. Just why all the musical education of the present should not include at least a little attention to producing vital results, as well as conventional ones, is not apparent. Why, also, woman's musical education should so often prove to be for naught, so soon as she becomes a mother, is another mystery. For now, if ever, can she win applaudits which shall echo and re-echo to her soul from all eternity.

Another series of positive results can be secured by proper conversation, reading, and story-telling. It was said of Cordelia that

> Her voice was ever soft,
> Gentle and low, an excellent thing in woman;

and it would be worth infinite pains for every mother to, if possible, secure for herself such a voice to use in the presence of her children. Conversation can be Eolian; reading aloud can be upon all the most musical scales; reciting a poem, or "singing a story," can awaken responsive chords in every child. Surely the glad satisfaction thus secured cannot help reacting upon her who gives it; and when she forthwith looks within her own selfhood, or out upon Nature, every feature will clap its merry hands for her, because she hath the joy to make it so. SMITH BAKER.

THE STUDY TABLE.

How We Came to Be a Republic.*

The author's pronounced object is to show the influence of the history and civil codes of the Hebrews upon our form of government. The subject matter, some of which is familiar and much of which is not, is all arranged with reference to the prime thesis that it was not the republics of Greece, nor Rome, Venice, nor Switzerland, but that of the ancient Israelites under Moses, Joshua and the Judges which served as models and inspiration to the founders of our own republic.

Lyman Abbott has said recently that if we want up-to-date teaching we should go to the Old Testa-

* "The Origin of Republican Form of Government in the United States," by Oscar S. Straus, Lit. D., LL. D., with an Introductory Essay by Emile DeLaveleye. G. P. Putnam's Sons. New York 1901. Second Revised Edition. $1.25.

ment for it. Dr. Straus has shown that the early preachers and statesmen of the colonies were aware of this fact. When pressed for authority in support of the doctrine that kings were displeasing to God, they quoted the Old Testament. When asked by what authority they claimed that the sovereign right lay in the people themselves they quoted Old Testament. When seeking a model for the three-fold division of the government and each division elective, not hereditary, they referred to their standard commentators on the Hebrew commonwealth.

Dr. Samuel Langdon, President of Harvard College, in a sermon preached, pamphleted and sent broadcast over the country more than a year before the Declaration of Independence was signed, said: "The Jewish government, according to the original constitution which was divinely established, if considered merely in a civil view, was a perfect republic. And let them who cry up the divine right of kings consider that the form of government which had a proper claim to a divine establishment was so far from including the idea of a king that it was a high crime for Israel to ask to be in this respect like other nations, and when they were thus gratified it was rather as a just punishment for their folly. Every nation, when able and agreed, has a right to set up over itself any form of government which to it may appear most conducive to its common welfare. The civil policy of Israel is doubtless an excellent general model, allowing for some peculiarities." (p. 121.) The text of this famous sermon leaves no room for doubt as to the preacher's republican tendencies or the source from which he derived them. Joshua and the Judges that followed, prior to the establishment of the monarchy, had been chosen by the people. One of these Judges when offered the place of king had eloquently refused it, and had said that God was the King of the people. Now, after 300 years of monarchy, a prophet comes forward and promises that Israel shall return to the good old days of freedom, simplicity and righteousness. Says Isaiah (1:26): "I will restore thy judges as at the first." This was Dr. Langdon's text.

The sermons of the Revolutionary period, when the spirit of independence was abroad and the ideas of government were taking shape, rang with such sentiments as those cited. Exodus 18 was a favorite chapter with the colonial divines, and they spared no pains in demonstrating that, "Take your wise men, and understanding, and known among your tribes, and I will make them rulers over you," meant that the choice lay with the people themselves They found here, too, the model for a representative democracy.

Said Jonathan Mayhew in a sermon delivered in Boston in May, 1766: "God gave Israel a king in his anger, because they had not sense and virtue enough to like a free commonwealth, and to have himself for their king—where the spirit of the Lord is there is liberty." This is the Mayhew who proposed to Otis two weeks later the plan for the union of the colonies in a "Committee of Correspondence," which should keep each colony advised of what was going on in all the others. The letter was written on Sunday, and Mayhew showed he had no qualms of conscience about writing it, either.

If the sermons of the early years of the struggle for independence are conspicuous for their frequent references to the Hebrew commonwealth, the pamphlets and discussions of the statesmen are distinguished by the same characteristics after the struggle with the mother country had been won and the most trying part of the task, that of organizing the colonies into a nation, was entered upon. As Straus well says: "We must not lose sight of the fact that neither the Declaration of Independence nor the success of our armies in the struggle decided for us our form of government, or secured for posterity the blessings of civil and religious liberty." (p. 132.) Many favored making Washington dictator, with the title of king, a desideratum of the future. But Paine's "Common Sense," written in 1776, had sunk too deeply into the hearts of the people and their leaders. It not only "burst forth from the press with an effect that has been rarely produced by types and paper in any age or country," but it had a lasting influence and a constructive influence as well. It reiterated the arguments of the colonial preachers and placed them at the same time upon the broad theological foundations where Franklin, Jefferson and Washington stood. Paine was a Deist. The Old Testament, with its splendid monothesism and its passion for freedom, appealed to him; he passed by Paul's injunction to remain in submission to the higher powers and caroused in a more ancient past. He quotes entire Samuel's famous address against kings. He tells with evident zest the story of Gideon, who was summoned by the voice of the people from the wheat field and made chief ruler. When the dramatic part of the story is reached and Gideon refuses to be made king, Paine continues: "Gideon doth not decline the honor, but denieth the right to give it." "These portions of scripture," he continues, "are direct and positive; they admit of no equivocal construction. That the Almighty hath here entered His protest against monarchical government is true, or the scriptures are false." All through the construction period, according to our author, the chief source of appeal, in and out of the halls of legislation, when authority was sought for a republican form of government, was the Old Testament. "The admonitions of Samuel were as familiar to the people of America as the words of the Lord's Prayer." (p. 139.) "This scriptural model of government, which was democratic, as distinguished from kingly rule, had a deep influence upon the founders of our government and prepared the minds of the people, especially in the New England colonies, so that they not only longed for, but would not content themselves with any other form of government than that form which had the divine sanction, the government of the Hebrews under the Judges." (p. 142.)

Laveleye's introductory essay traces in an admirable manner the connection between Protestant theology and civil liberty and is a valuable addition to a very interesting and stimulating volume. A. B. CURTIS.

How They Met.

Bennet Burleigh, the English war correspondent, is authority for the following strange story: One day last autumn two officers, newly arrived from different parts of up-country, met at Cape Town. Rather lonely and a good deal bored, they scraped acquaintance and found one another agreeable. When the dinner-hour came they agreed to dine together.

The keen edge of appetites having been taken off by a good dinner, the senior officer became a trifle more expansive.

"Do you know," said he, "I rather like you, and there's something about you that seems familiar, as if we had met before. I am Major S. of the ——."

"Hello, are you?" said the other. "I'm Lieutenant S.—just joined—your youngest brother!"

There was an unrehearsed scene as the two khaki-clad warriors sprang to their feet and pounded each other on the back—which is the Briton's way of falling on the neck and weeping. They had not met for years, and the baby brother had meantime sprouted into a tall youth with an incipient mustache.—*Youth's Companion.*

THE HOME.

Helps to High Living.

SUN.—The best elements are the most communicable, both in the natural and spiritual world.

MON.—Hope awakens the soul and stirs it to action, and action has a purifying tendency.

TUES.—The meanest laborer in the vineyard completes the great band of workers, and in a certain sense the work without him would fail.

WED.—A spiritual being must vindicate his innate excellence by activity.

THURS.—Work done for God dieth not.

FRI.—There is a deep significance in work. It is the form in which an idea or a power or a personality clothes itself.

SAT.—Everything which is done has its bearing on the destiny of the world. —*The Cambro-American Pulpit.*

A Hard Disease.

I was not homesick, dear mamma,
Out on the farm, how could I be?
With chickens and the pretty lambs,
And everybody good to me.
But when I saw the chickens run
And cuddle in their mother's wing,
And heard the mother-bird at night,
Up in the nest begin to sing,
I felt a great lump in my throat,
And tears kept coming fast and thick,
I s'pose I must have had, mamma,
That hard disease called mothersick.

So, dear mamma, you will not mind,
Because I give you this surprise—
There—I believe you wanted me,
I see the glad come in your eyes.
You must have missed me, oh, so much!
For all my life I've been with you.
Perhaps a lump came in your throat,
Maybe mamma was childsick, too,
You hug and squeeze me up so tight,
I'm sure you were. They're hard to bear—
Those sicknesses—so you and I
Must keep together ev'rywhere.
—*Christian at Work.*

Fair Exchange, Yet a Robbery.

While Gustave Doré was at Ischl and wandering about the mountains he became much interested in a country wedding, and sketched it on the spot. He put the sketch into a book in the pocket of his *paletot,* and went back to the hotel to dinner. After dinner he looked for the sketch; it was gone.

Angry at the theft, the artist called the landlord and made complaint, but no trace of the book was found. From Ischl Doré went to Vienna, and there he found a letter and a parcel awaiting him. The letter, which was anonymous, read thus:

"Sir, I stole your book at Ischl. The sketch was so charming that I could not resist the temptation of having it in my possession, and I knew very well you would never consent to sell it to me. But theft is neither my trade nor my habit, and I beg you to accept as a souvenir of my crime and my enthusiasm for your talent the walking-stick which will reach you at the same time as this letter."

The cane was one with a massive gold head in which was set a gem of value.

On another occasion the artist lost his passport while on a tour in Switzerland. At Lucerne he asked to be allowed to speak to the mayor, to whom he gave his name.

"You say that you are Monsieur Gustave Doré, and I believe you," said the mayor, "but," and he produced a piece of paper and a pencil, "you can easily prove it."

Doré looked around him and saw some peasants selling potatoes in the street. With a few clever touches he reproduced the homely scene, and appending his name to the sketch, presented it to the mayor.

"Your passport is all right," remarked the official, "but you must allow me to keep it and to offer you in return one of the ordinary form."—*Youths' Companion.*

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

EDITORS.
JENKIN LLOYD JONES.
WILLIAM KENT.

ASSISTANT EDITORS.
EDITH LACKERSTEEN. ELLEN T. LEONARD.
FREDERICK W. BURLINGHAM.

EDITORIAL CONTRIBUTORS.

Hiram W. Thomas.	Jane Addams.	John W. Chadwick.
Caroline Bartlett Crane.	Emil G. Hirsch.	E. P. Powell.
Oscar L. Triggs.	R. A. White.	Joseph Stolz
John Faville.	Frederick Starr	Granville Ross Pike.
Henry M. Simmons.	Frederick B. Dewhurst	Joseph H. Crooker.

THE FIELD.

"The World is my Country; to do good is my Religion."

Tower Hill Notes.

"The poet's lyre demands a tougher sinew than the sword."

This was the premise with which we started our first week's work in the Tower Hill Summer School with the bird's voices sifting through the surrounding trees and mingling with the poet's lines. It was a week not with the "bards sublime" but with the humbler poets, and as we yielded ourselves to the charm and fire of our leader's interpretation some of us realized as never before how much is lent to the "words of the poet by the beauty of the voice."

Poetry, our leader said, is the true test of culture. It will not do to say you were not made for poetry—the use of culture is to *make* you like the things you do not like. If you have gone through the college without making friends with the seers and prophets of the ages; if their inspiration and insight have not become a necessity to you then your diplomas are worthless paper.

There is so much written that passes for poetry in these days that people are apt to cherish the conceit that the poet has passed away. But to know the true poem, there are tests as unerring as the acid of the chemist. Does it give you a vivid picture? Do you feel the music of its rhythm? Has it been put into as few words as possible, and then given the final twist which is condensation and genius? Can you find in it the element of universality which makes the whole world kin? In proportion as it contains one or two or all of these it is a real poem and it is a mistake to think that such poems are not being written today. The person who makes a pretension to culture would not pass an opinion on the fiction of the day without deigning to look at it first hand, so it is hardly fair to do this with poetry.

To be sure there is a difference in the way poetry must be studied. It requires deliberate and persistent study. You may even have to wrestle with it to get its blessing but the blessing is there and you cannot afford to do without it.

The first two days of the week were devoted to American dialect poetry which, Mr. Jones said, though doomed to become an unknown tongue gives us the most vivid local coloring. During the next two days he almost convinced us that the only material needed to teach history is a proper collection of patriotic poems plus the knowledge of how to use them and the last day was given to American ballads and lyrics—rather hard to distinguish from each other, Mr. Jones said, as the lyric is a sort of aristocratic ballad and the ballad a kind of plebeian lyric.

It will be with the feeling of paying a little of a large debt that this work in dialect poetry, patriotic poems, ballads and lyrics will be taken up in next week's UNITY with some detail. A. M. L.

Notes from the Pan-American.

Well, we have our Pan-American gathering of the clans from all this western hemisphere builded here beside the old eternal wonder, Niagara! A fairyland of bewildering light falling on soft and beautiful colorings. You never have seen the like before. But you will again see it many times repeated in all the future, for the secret is learned. Electric light and power may be filched from the waterfalls of the world.

Dr. Chapin used to say the age would become so practical that it would cut the cedars of Lebanon down for clothespins and turn Niagara Falls into a washing machine. But he did

not dream that Niagara power could run trolley cars, and washing machines, and every other kind of machine, and still go on tumbling and roaring forever! That it can also flood the earth with a glory of dazzling light and lose nothing of its power, be the same old Niagara still, unspent all its forces! This secret has just been learned. We have the first grand display, and I say it is worth while to come some distance to behold it.

When compared with the Chicago World's fair, the Pan-American is on so entirely different scale and plan that one can only say it's smaller and different—and the comparison almost ends there. To speak of the two in a general way, however, I should say they carry out two distinct ideas. The one is grand, sky-booming and spacious. In faultless proportions it raised itself until there was no use of going higher; it had suggested the sky, with just enough of the earthly about it to hold it to the ground. In its cool shadows you felt rested. You was glad to get from hustling Chicago out into the "White City" and find yourself still in possession of a soul. A sublime scene was before you wherever you strolled. I think that people all felt like clasping hands, as if they had, coming from all quarters of the globe, met in some heavenly place.

An old lady coming alone from some town in Connecticut there found the desire of her heart: Eleven years she had been saving her little income that she might take to heaven with her some splendid vision of the earth. As she sat there in the shadow of the Art building she became joyfully communicative and said: "St. John at Patmos saw a New Jerusalem coming down from heaven. But this has come up right out of the mud like a lily." After a pause, cogitating the while, she added: "I don't know but it's better so, builded it up ourselves; better than to take it second-handed from heaven. It satisfies *me;* Chicago isn't *all* pork. I don't know what other city could have done it." She didn't care for the "exhibits much"; she "just like to wander around and sit in the court of honor." She deserved to sit there—bless her old heart—and have "angel food" made on earth.

The Pan-American don't suggest a heavenly place. It don't *suggest* anything. It gives you the *real thing*, the marvel and splendor of earth! Its buildings are all of the earth. Nothing looms and aspires. Its colors are warm and glowing. It is *very* beautiful. But I think my old lady would find it worthy to take to heaven with her, only as a sort of side affair, with no thought of competing with her Father's house of many mansions.

It may be said of this fair, not disparagingly, it is wholly sensuous. It has no spiritual *suggestion.*

The Chicago fair is the only fair that ever has had that distinction; and so, as a work of art, it surpassed them all.

It has been curious to note how human nature has come out frankly and unreservedly in these preliminary throws of the exhibition. Everybody has been set a-thinking, "How shall I individually go to work and *make* something, turn every inch of my little possessions to the most profitable use, and make my hay while the sun shines." Everyone has had his little "scheme" and resolved in the depths of his heart to make it win. He has seen the multitudes converging thither, and fully persuaded himself there were enough for him to find *his* share and to permit him to "do" his part. Rooms and cots, tents, restaurants, lunch counters, places for "shines" and stands of souvenirs have sprung up, as mushrooms spring up, but there the resemblance ends. They are not mushrooms. Quiet old Buffalo seems to have blossomed into a nest or hornets, each intent on getting his own particular healthful and unsurpassed sting first. But it is more in the *sense* than in the reality. The great damage will be done the peaceful citizen in wending his way to the Pan-American. These fellows all circumvent each other, and have not much wit or courage left to pounce on the gathering thousands. At the hotels prices have been given a Pan-American lift, but are not, so far as I can ascertain, exorbitant.

Dante's Inferno—strange how much more money there is in *Infernos* than in Paradises; Athalia, queen of beauty, after her fashion; and a hundred other little catchpenny affairs, each with its flare of electric light. "The Devil's Daughter" is at one of the theaters. I have seen her in a cigar and news store. She has a fascinating voice, a willowy and strange beauty, and a look in her deep dark eyes that seems to say: "I could give you reminiscences from many and many a hades." But I dare say *that* is only *professional.* She is a free soul, on speaking terms with all the world, I venture; yet her deportment is ladylike. Who shall say "a lady she is not?" Everybody who sees her is inclined to give the "devil's daughter" her due. New theaters have gone up, all of good repute, with first-class vaudeville acts.

All together the Pan-American will be in full blast before many days and worthy a place in everybody's memory.

The churches have bestirred themselves a little. They must be in evidence of some sort. The Unitarians keep wide-open doors all summer, with star preachers from abroad. And they can furnish them a goodly number, each star differing, but of the same intellectual stamp, all of them showing, I think, a wise suppression of a too great fervency. That is, each one of them is far enough removed from a Salvation Army captain.

The orthodox, which term includes many denominations of various persuasion, have extra gospel meetings, and open churches during all the Pan-American season. They have been busy, aggressively fighting "Sunday opening," and busy of late "resisting evil." They were intent on corralling all Pan-American visitors into their churches, but somehow there was Niagara wide open and booming, accessible by trolley and steam cars and the flocks of people could not be headed off. God didn't shut Niagara's gates every holy Sunday, and without his co-operation they felt themselves helpless. So at length they acquiesced in a compromise. The noise of the "Midway" should cease, and "trips to the moon" should not be taken on their sacred first day of the week.

Then they took up their crusade against vice. One of the daily papers pictured the harlots cowering in the shadows and the crusade ministers peering hither and yon, egging on their detectives. If only a Hogarth would happen about just now.

One need not question the sincerity of the crusaders, but there be many who doubt their methods. Picture Jesus shorn of his nimbus, going forth with stones in his hands to thus run down vice on earth! The imagination fails to paint such a picture. Why do not His professed followers imitate Him more closely? Surely he never left them the injunction to forsake their pulpits and go into the uttermost parts of the earth "resisting evil." He supposed he had a gospel of glad tidings which *all* the common people would hear gladly.

S. H. Morse.

Foreign Notes.

Switzerland.—The precious collection of books of the sixteenth century and other special works brought together by the late lamented Mr. Herminjard to serve as material for his great historical work, the Correspondence of the Reformers, and many of them bearing interesting annotations from his hand, has been bought by some forty generous friends and offered as a free gift to the library of the theological faculty of the Free Church of Canton Vaud.—*Temoignage.*

Austria.—Pastor Schmidt, of Brelitz (Austrian Silesia), relates, in the *Journal de l' Eglise Evangelique,* that four times a year, on an average, he is approached with a request to celebrate a "black mass." The requests come from Polish or Czech peasants, Catholics, who desire the death of an infirm parent or relative, or the serious illness of some enemy. When Mr. Schmidt asks them why they address themselves to a protestant pastor the invariable reply is, "Because we have been told that the pastors have a good understanding with the devil." Who could have told them that? Evidently it is the way in which the Catholic clergy represent protestants and their pastors which has given rise to this strange idea in the brains of these ignorant people.—*Le Protestant.*

Algeria.—Orthodoxy has often tried to render its dogmas more intelligible by means of material symbols. It was thus that some years ago a Paris minister showed us a little blank book of three leaves, the first black, the second red and the third white, explaining that the first represented the natural man desperately wicked; the second the blood of Jesus which cleanses from all sin, and the third man regenerated through that blood and become white as snow. The use of such symbols for the expression of spiritual truth is not only inadequate but has also, at times, most unpleasant results. Certain English missionaries in Algeria, where, by the way, they are not very numerous, had distributed to their Arabian converts some of the little books just described, which being seen by an agent of the police quite ignorant of orthodox doctrine, were promptly given a political significance. He imagined that the black leaf represented France, the red the Jesus preached by the missionaries, and the white the English, and saw in the whole a subtle attempt to alienate the natives from France for the benefit of England. His conclusion was absurd, but what can be said of the missionaries' method?—*Ibid.*

France.—An investigation as to results obtained by temperance instruction in the schools has been on the whole very encouraging. There is, however, one shadow on the picture. The municipal authorities frequently regard this instruction with no friendly eye, and this from motives of self-interest, the liquor element playing quite a role in municipal politics. For this reason those teachers who have shown most zeal in carrying out their instructions to make their pupils acquainted with the dangers incident to use of alcohol, have in some instances been the victims of all kinds of petty annoyance on the part of the mayors. To correct these abuses the temperance instruction is to be placed on the same footing as the principal branches taught, so far as regards examinations. As examinations are matters of great importance in France, it is thought that this will have the desired effect.—*Le Signal (Geneva.)*

"The People Who Love but Once."—Apropos of Mr. Fretwell's book, The Christian in Hungarian Romance, recently reviewed in these columns, let me call attention to the fact that the novel by Maurus Jokai there treated, judiciously abridged and rendered into English, has quite recently been published by L. C. Page Company, of New York, under the title "Manasseh," the forename of the Unitarian hero, Manasseh Adoryan. It has been favorably reviewed in the *Outlook* and elsewhere.

M. E. H.

Books Received.

THE MACMILLAN COMPANY, 66 FIFTH AVE., NEW YORK.

"Social Control," by Edward A. Ross. Price $1.25.
"Politics and Moral Law," by Gustav Ruemelin.
"Evolution of Immortality," by S. D. McConnell. Price $1.25.
"Henry Bourland: The Passing of the Cavalier," by Albert Elmer Hancock. Price $1.50.

G. P. PUTNAM'S SONS, 27-29 W. 23RD ST., NEW YORK CITY.

"Logic," by George H. Smith.
"Origin of Republican form of Government," by Oscar S. Straus.
"Improvement of Towns and Cities," by Charles M. Robinson. Price $1.25.
"Russian Life in Town and Country," by Francis H. E. Palmer. Illustrated.

LITTLE, BROWN & CO., 254 WASHINGTON ST., BOSTON, MASS.

"Ballantyne." A novel by Helen Campbell. Price $1.50.
"What is a Kindergarten?" by George Hansen.

THE ABBEY PRESS, 114 FIFTH AVE., NEW YORK CITY.

"Foundation Rites with Some Kindred Ceremonies," by Lewis Dayton Burdick. Cloth, 12mo. Price $1.50.

THE SWEDENBORG PUBLISHING ASSOCIATION.

"A Little Lower Than the Angels," by Clarence Lathbury.
"Not to Destroy but Build," by Alfred W. Martin.

A Wise Conclusion.

Said Peter Paul Augustus: "When I am grown a man
I'll help my dearest mother the very best I can.
I'll wait upon her kindly; she'll lean upon my arm;
I'll lead her very gently and keep her safe from harm.
But when I think upon it, the time will be so long,"
Said Peter Paul Augustus, "before I'm tall and strong,
I think it would be wiser to be her pride and joy
By helping her my very best while I'm a little boy."
—*Selected.*

Give us faith,
Unreasoned, vague, unsubstanced, but still faith;
For faith is hope, and hope alone is life.
Richard W. Gilder.

DO YOU WANT TO ENJOY YOURSELF?

If so why not take advantage of the unusually low round trip rates offered by the **UNION PACIFIC R. R.** and visit the picturesque resorts of **COLORADO**, the **GREAT SALT LAKE**, or the world renowned **CALIFORNIA?**

If your nearest ticket agent cannot give you particulars write to undersigned for pamphlets and full information.

W. H. KNIGHT, GEN'L AGENT,
193 So. Clark Street.....Chicago.

Pan-American Special.

It's a swell train, the finest the Pullman and Michigan Central shops can turn out, and runs via the Michigan Central, "The Niagara Falls Route." It leaves Chicago daily 6:00 p. m., serving dinner, arriving Buffalo 7:45 next morning, via Niagara Falls, and stopping at Falls View. Send 4 cents postage for illustrated Pan-American Souvenir. O. W. RUGGLES, General Passenger and Ticket Agent, Chicago.

$64.50
Round trip to
California

From Chicago July 2 and 16; August 6 and 20; September 3 and 17.

Through tourist sleepers and chair cars.
Personally conducted excursions.

California offers the homeseeker productive lands, perfect climate, good markets.

Visit Grand Canyon of Arizona en route.

Santa Fe.

J. M. CONNELL, Gen. Agt. A.T. & S. F. Ry.
109 Adams St., Chicago, Ill.

CINCINNATI EXCURSION.

Via Monon Route and C. H. & D. Railway. One fare for the round trip. Tickets on sale July 5—7, good returning to Aug. 31 by depositing with agent at Cincinnati. :: :: :: ::

City Ticket Office 232 Clark St.
....CHICAGO....

WHY NOT A TRIP
—TO—
CALIFORNIA
THIS SUMMER?

Do you realize that the most attractive **Seaside and Mountain Resorts** in the World are in California and that they are quickly and comfortably reached via the **Southern Pacific Co.?** July 6th to 13th inclusive, exceedingly **Special Low Rate.** Round Trip Tickets will be sold account of the Fifth International Convention of the Epworth League to be held in **San Francisco.** These special Low Rates will be available to all, whether members of the League or not, and tickets can be purchased to go via any of the

SOUTHERN PACIFIC COMPANY'S
THREE ROUTES
SUNSET, OGDEN or SHASTA,
returning the same or either of the others.
Through Pullman Vestibuled Sleeping Cars. First Class and Tourist.
For particulars address
G. W. NEIMYER, Gen'l Western Agent,
238 Clark Street :: :: Chicago, Ill.

BULLETIN
MONON TRAINS
On Time
MONON ROUTE
AND
C. H. & D. RWY.
THE DIRECT LINE BETWEEN
CHICAGO,
INDIANAPOLIS,
AND
CINCINNATI.
4 Trains daily
CITY OFFICE 232 CLARK ST.,
CHICAGO.

YELLOWSTONE PARK.

Extended tour, leisurely itinerary with long stops in the Park. Private coaches for exclusive use on the drive. Pullman sleeping and dining cars. Established limit to number going. Escort of the American Tourist Association, Reau Campbell, General Manager, 1423 Marquette Building, Chicago. Colorado and Alaska tours also.

Tickets Include All Expenses Everywhere.

Train leaves Chicago via Chicago, Milwaukee & St. Paul R'y, Tuesday, July 9, 10:00 p. m.

$50.00
California
AND RETURN

Tickets on sale July 6 to 13; return limit August 31, 1901, via

Chicago & North-Western
Union Pacific
Southern Pacific

THE OVERLAND LIMITED, the luxurious every-day train, leaves Chicago 6.30 p. m. Only three days en route. All meals in Dining Cars; Buffet Library Cars (with barber). Two other fast trains 10.00 a. m. and 11.30 p. m. daily. The best of everything. Call on any agent for tickets or address

461 Broadway, - New York	435 Vine St., - Cincinnati
601 Ches't St., Philadelphia	507 Smithf'ld St., Pittsburg
368 Washington St., Boston	234 Superior St., Cleveland
301 Main St., - - Buffalo	17 Campus Martius, Detroit
212 Clark St., - Chicago	2 King St., East, Toronto, Ont.

Stood the test for fifty years
KINGSFORD'S
OSWEGO
"PURE"
STARCH
for the Laundry.

OMAHA
SIOUX CITY
THE ST. PAUL ROAD
Chicago, Milwaukee & St. Paul Ry.
SHORT LINE
ELECTRIC-LIGHTED TRAINS
ACROSS THE CONTINENT.
Ticket Office, 95 Adams Street.

Special Free Illustrated
Epworth League Folder

PUBLISHED BY THE
CHICAGO & ALTON RY.
"The Only Way" to San Francisco
FOR THE
Epworth League Convention.

Folder contains not only information regarding the journey, but where to go, what to see, and what to wear after you reach the Coast. There exists no publication which contains as complete information for the intending California visitor. It is free. A postal card brings it to you.

GEO. J. CHARLTON,
General Passenger Agent Chicago & Alton Ry.
CHICAGO, ILL.

OIL--SMELTER--MINES.
Douglas, Lacey & Co.
Bankers, Brokers, Fiscal Agents,
Members N. Y. Consolidated Stock Exchange, and Los Angeles, Cal., Stock Exchange.
66 BROADWAY & 17 NEW ST., NEW YORK.
DIVIDEND-PAYING MINING, OIL AND SMELTER STOCKS, LISTED AND UNLISTED, OUR SPECIALTY.
Booklets giving our successful plan or realizing the large profits of legitimate mining, oil and smelter investments, subscription blanks, full particulars, etc., sent free to any interested on application.
BRANCHES—Boston, Philadelphia, Chicago, Cleveland, Cincinnati, St. Louis, Hartford and New Haven, Conn.; Prescott, Ariz., Los Angeles, Cal., St. John, N.B., Montreal, Toronto, & London, Eng.

CHICAGO,
MILWAUKEE & ST. PAUL
RAILWAY.
ELECTRIC LIGHTED TRAINS BETWEEN
Chicago,
Des Moines,
Sioux City,
Omaha,
Chicago,
Milwaukee,
St. Paul,
Minneapolis,
EVERY DAY IN THE WEEK.

City Ticket Office: 95 Adams Street.
Union Passenger Station
Madison, Adams and Canal Streets
Chicago.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY." IF YOU USE
SAPOLIO